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SPECIAL NOTICE.

While the *NEW MAN* is still published in Lawrence, Kansas, all remittances and communications should be addressed to DR P. BRAUN, 2701 Woolworth Ave., Omaha, Neb.

HOW SHALL I CURE MYSELF.

A Practical Course of Lessons in the Art and Science of Self-Healing.

BY P. BRAUN, PH. D.

IV—SOME HELPS.

[CONTINUED.]

Many people dispense with the one and two days' fast altogether, and proceed at once to fast five days. If the proper conditions are maintained, and nothing but PURE water is taken, there is no danger whatever. You will lose considerable in weight, since the body will consume some of the accumulated tissues and fat. But this is more than compensated for by a rapid increase in weight as soon as you begin to eat again. Before eating your first meal take some corn and roast it. Then grind it up fine and eat it. With it you can eat some tomato, but nothing else. After that wait for two full hours before you eat your first meal. Do not overload your stomach. You will have a ravenous appetite for some days to come, but do not yield to the temptation to overload the system.

When I completed the fast described above, all signs of the old trouble had disappeared. I gained in

flesh most rapidly and felt a new life pulsing through my body.

While eating try to think of and talk on cheerful and elevating subjects, as the atoms of the body group themselves most harmoniously under the influence of such mental vibrations. The instinctive recognition of this fact is the reason why good taste requires the avoidance of all disagreeable and exciting subjects of conversation at meal time. It was known long ago that all excitement interferes with the digestion. It does more, it interferes with the proper assimilation. It will then be seen that we build our bodies literally according to the nature of our thoughts. Scientists tell us that the greatest differences between the brains of thinkers and ignorant people are in the fineness of the texture and the convolutions. So will coarse thoughts produce a body of coarse texture, and all inharmonious thoughts will produce an inharmonious grouping of the atoms. The influence between the body and the mind is reciprocal. It is, therefore, important that nothing but good thoughts are held in the mind, not alone during meal time, but at all other times, and that we begin the control and suppression of all discordant emotions.

Those who are striving to overcome bad habits and negative emotions will have a great opportunity to lay the foundation for a new life during the fast and immediately afterwards. Whenever it is practicable and advisable the fast should be undertaken, not alone for its physical effects, but also for the reasons stated above. By weakening the body for a time, one weakens the craving for tobacco or drink, and it will be easier to resist. Then if one reads good books and keeps in a positive and optimistic attitude of mind the fight will be half won.

BREATHING.

God's Spirit is everywhere. There is no empty

space. All space is filled with the invisible Spirit essence, or with matter, which is only Spirit become visible. Matter is Spirit at a low rate of vibration, but all matter is interpenetrated by the free Spirit of God which is the life of all living beings.

The Spirit of God is that which feeds and nourishes the soul, the bread of men and angels, the manna from heaven. It is not only the force which moulds matter and sustains it in the forms which it creates, but it is also intelligence. It is Wisdom and Truth. It is the Word. When we absorb more of this invisible life we awaken to a higher consciousness of divine truth. We learn more of the "deep things of God." "He, the Comforter, will lead you into all truth."

The pentecostal baptism comes to all who put themselves in readiness to receive more of this Spiritual life force. With it come also the powers or "gifts of the Spirit." With it comes the power to heal our own diseases as well as those of others, and the other gifts mentioned in the New Testament. And for the one who wants to be healed it is important that he knows how to absorb or *inspire* more of this Spirit of Life. We might launch out into a learned dissertation concerning the identity of the terms "Spirit" and "Breath" as used in the Bible in numerous passages, but we have not the space. But in order to live we have to breathe. We not only absorb the oxygen of the air, but we actually draw within our system the finer spiritual essences which are everywhere present. The matter of breathing becomes therefore a very important thing to all who reach out for the higher life of the Spirit. We can live without food for many days, without water only a few. Without air we can live only a few minutes, and should the finer, subtler forces fail us or receive a sudden shock, we die instantly. We see then that the finer sub-

stances and forces are the most important in the maintenance of life.

Although air as well as God's Spirit is free to all, comparatively few take their rightful share. Whenever we need more energy or force, we are compelled to breathe deeper, and this in itself should be a sufficient hint that we must learn to breathe deeper and fuller if we would develop more power or more life force. By life force is meant not only physical vitality but also mental and spiritual vigor. If you are sick and wish to cure yourself, you should learn deep breathing. There are diverse methods, but for all purposes I have found the following method the best and the safest :

DIRECTIONS FOR DEEP BREATHING.

The best time for patients to make these exercises is after each meal. Lay on a bed or couch with the head only a little higher than the shoulders. Inhale slowly and deeply. The time used for the inhalations should be about eight seconds. Then hold your breath eight seconds and spend the same amount of time in exhaling. You can learn to measure the time by counting one for each second while looking at the second hand of your watch. In this way you will be able to determine the proper speed in which to count. You will have to count only in the beginning. Later on you will be able to time the breathing correctly without counting.

While you are making the exercises think of the Spirit of Life as being all around you. Think that you are drawing it within yourself. Think of it as Life and Health. Imagine that it will be taken up by the blood and carried all through your system, and particularly to the weak and diseased parts of the body. Try to feel its presence and working there. It will not be long before you will be able to detect mysterious tinglings, vibrations and other sensations in

the affected portions, which indicate that the new life is at work creating harmonious conditions. If you are trying to control an intense sex passion, think of this wonderful life as purity. Affirm that you are feeling your whole body and mind becoming purer and better. If you are trying to cure the tobacco or liquor habit, think of the life as temperance. Think of the quality which you desire to manifest. Affirm that you are absorbing or developing it. Affirm that the coveted powers or qualities are yours by divine right and that you *will* manifest them.

Think also of the Spirit as *Will*, the will to do the right and suppress the wrong.

Inspiration follows Aspiration. Just as there must be a going out of breath before you can take a new one, so must there be a going out of the desire for the qualities or powers which you wish to draw to you. The magnet attracts iron because it has an affinity for iron. So we attract that for which we cultivate an affinity. Your loves and desires determine your affinities. And if you love and desire purity, temperance, health, or more force of will, you will have it if you desire it in faith, "knowing that you will receive." It is very important that you make these affirmations mentally while you inhale and hold your breath. Never loose sight of the fact that God is present everywhere, and that your spirit is a part of His Spirit. All things are latent in God's Spirit, and all that you are to manifest is latent in Spirit. Health is there, and beauty, and power, and love, and wisdom. Only believe this and aspire to manifest the innate perfection which has been yours from the beginning. Remember that your imagination is a creative force, and that if you rightly exercise it you will speak into manifestation the slumbering forces of your being, just as the seed speaks into manifestation the forces slumbering within itself.

How many exercise their imaginations wrongly in

so many ways, and so create evil and disease. The current patent medicine literature is intended to scare people into taking the advertised nostrums. Many false statements are put forth, such as the one that catarrh will end in consumption, and a hundred of others. If you have catarrh and believe honestly that you will get consumption in time, you exercise your creative imagination in the wrong way, and you may actually create the condition which you fear.

Now, in place of all your foolish fears, believe that God's Spirit is present everywhere. That God's Spirit is the spirit of life, harmony and health. That you are a part of the universal Spirit, and that the attributes of the Divine Spirit are latent within yourself. That you can heal yourself if within the bounds of possibility by using your God-given powers rightly. Do this and assert yourself, for you, the divine Ego, are greater than disease and environment, yea, even greater than death.

Those who have never practiced deep breathing exercises will at first find some difficulty in making each exhalation and inhalation last eight seconds. If you do, then begin by making them last only five or six seconds, and hold the breath the same length. With practice you will find that you can easily increase the length of time. Those whose lungs are affected, or who may be likely to be troubled with coughing, should learn to inhale up to the point where the breathing causes it and never go beyond it. With practice they will be able to take fuller breaths gradually, until they can fill their lungs to the fullest capacity without inconvenience. With care and the use of common sense the breathing exercises will hurt none and benefit all. But the proper mental attitude should never be lost sight of during these exercises.

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THE SOLAR PLEXUS.

The Primal Energy which has created and sustains the Universe is too intense to come into direct contact with physical forms. It must, in order to fulfill its purposes be modified in such a manner that it reaches them in a less intense degree. Therefore it focalizes itself into the suns of the Universe, and from these centers sends out the necessary amount and degree of energy to create, sustain and modify life on the planets dependent on these suns.

We cannot say that the soul is resident in this or that part of the body. It permeates the whole body, as the primal life energies permeate the universe. But as the creative power acts on the planets through solar centers, so the soul of man acts on its body through the nerve centers. The brain is the largest center through which the soul governs the physical system. It is the organ of the mind. Through it and the nerves branching out from the spinal cord it sends out its commands and certain muscles are moved. All the voluntary motions depend upon it. Through the Cerebro-Spinal system the mind also is made aware of the various physical sensations which may arise in the body. But in this chapter I intend to speak more particularly of another nervous system, and this is the sympathetic system of the nerves. It

is indeed connected with the former, but it controls another department of the life and body of man. It rules over the unconscious or vegetative functions of the physical system. It controls digestion, excretion, assimilation, circulation, breathing, etc. We see that the physical well-being of man depends upon its proper functioning. Its main center is the Semi-Lunar or Solar Plexus, which is situated just behind the pit of the stomach. Metaphysicians and healers are beginning to pay more attention to the principle nerve centers of the human system, and Osteopathy is that method of healing that gives most of its attention to these nerve centers. We have seen a "Mail Course in Magnetic Healing" which harps mainly on two points, breathing and the solar plexus. The author of that course would make us believe that all that was needed to heal disease was to breathe and treat the solar plexus. For these two ideas he charges ten dollars. I throw them in gratis. There has also a little booklet made its appearance lately entitled "How to Wake the Solar Plexus," which is cleverly written and advocates a method of awakening this plexus to greater activity. While the method advocated is a good one, it is not the only one, and the author of these lessons has for years advocated one which has been very effective and will be made public a little further on. While this method is an important one, it will not do in *all* cases. There is no "Cure-All." Even our best methods of healing have their limitations, be they in the cases treated, the patients, or the healers and physicians. Even the most enthusiastic followers of any school recognize their limitations, and it matters not to what cause they ascribe them. The author recognizes the good in every method, and he advises his readers to interest themselves in as many methods as they see fit. I am neither an Eddyite nor Wilmansite, but I recommend the study of both Christian Science and Mental Sci-

ence. Of the two, Mental science is the most rational from my point of view. I have never yet been able to swallow Mother Eddy's theory of the non-existence of matter. To me matter is a tangible reality as long as I am in contact with it, and it is one of the factors I have to deal with.

But there are other schools of healing that are worthy our best attention, like Magnetic Healing, Osteopathy, the Color-Cure, Suggestive Therapeutics, etc., and our readers will do well to investigate the methods and claims of each. We also advise them to study medicine if they have the time, money and opportunity. Medicine also has its place, and a very large one at that, for a long time to come.

But to return to our Solar Plexus. I said that it was the principle center of energy which controls the vital organs located in the ventral or haemal cavity, such as the lungs, liver, heart, stomach, spleen, kidneys, etc. Therefore in all bodily disturbances caused by inactivity or sluggish action of these organs it is well to treat the Solar Plexus.

The method of treatment is as follows: Lay flat on your back. Empty your lungs of air as far as you do in ordinary breathing, but do not empty the last remnant of air by any additional expelling motions. Then move the upper portion of the abdomen in and out through muscular contraction and expansion as quickly as you can, say about ten or twelve times in succession. While you do this you should think of the Solar Plexus and desire that it should send out more vitality to the sluggish organ or organs. Give it your mental command to wake up and send the blessed vitality to the parts that need it. A too prolonged practice of the above is not good. To repeat the above once or twice will be sufficient in most cases. Practice mornings and evenings. The positive mental attitude is important and should be maintained for some time after you cease practicing. Keep your

mind on the nerve center with the desire that it should send more vitality to the sluggish organs for at least five minutes. The above may also be practiced while lying on the side.

If there is inflammation in any of the organs, which indicates too great an activity of the positive, destructive element, you should lay your left hand over the region of the pit of the stomach, and the right hand over the inflamed organ. Do not exercise as directed above in this case, but mentally command that the nerve center should send more of the negative, constructive element to the inflamed organs, to counteract the positive, destructive element. Keep in this attitude for from five to fifteen minutes at a time. It may be of advantage to have somebody who is sympathetic to you, and of a quiet disposition, lay his or her hands on you, while you both concentrate your minds on the Solar Plexus with the desire and command that it should send more of the negative, quieting force to the affected parts.

CATARRH—A HELP.

Many people suffer from accumulations of sticky mucus which adheres more or less tenaciously to the linings of the nasal cavity. While we attempt to cure the catarrhal affection which is the cause of these accumulations, they should be removed frequently to free the surfaces and make a freer circulation of the blood possible there and so bring about a normal condition of the lining. There are various sprays, douches and snuffs used to accomplish the removal of the mucus, but the author has never found anything that is as effective as the method which he will describe in the following, for the reason that it is difficult to reach the dry spot from without.

Get a bottle of 100 "Saylor's Antiseptic Tablets," which in a city drug store should not cost more than fifty cents. Dissolve one of these every morning and

evening in a third of a teacupfull of hot water, as they will not dissolve very readily in cold water. If the cup is very small you should fill it half full with water. Mash the tablet with a spoon. When the solution is sufficiently cool, take a mouthful of it, but do not swallow it, as it is to be used as a gargle. Close your lips and throw your head back preparatory to gargling. Be sure that your lips are closed, also close one of your nostrils. Then gargle and force some of the mixture up and out *through the open nostril*. When you feel it rise in the open nostril and ready to come out, throw your head forward in order to facilitate the ejection. But keep your lips closed in order to keep the balance of the solution within. Then throw your head back again, close the other nostril and keep the one open which you closed first. This time force the mixture through this (open) nostril. Thus you should gargle through each nostril alternately. If there is any sticky mucus in the nasal passages it will be washed out. Be sure that you keep up this gargling until you feel sure that the mucus is gone. Practice mornings and evenings, or as often as you think it is necessary. It will take a little practice to accomplish this properly, but those who persist will be rewarded.

PHYSICAL CULTURE—A HELP.

Physical culture most surely has its place in the cure of disease. We cannot go into the subject very deeply here, but we recommend to those who feel that they can be helped through physical culture, Swedish Movements, etc., the study of one or more of the text books now accessible to all. Physical culture exercises are good to reduce accumulations of fatty matter, to develop undeveloped muscles, to expand the chest, to stimulate the circulation in different parts of the system, etc. Those who lead a sedentary mode of life and suffer from inactivity of liver, kidneys and

bowels, may practice the following exercises morning and evenings for from five to fifteen minutes:

1—Move the body alternately as far forward and backward as you can while the hands are clasped tightly across the abdomen.

2—While standing move the body to the right and then to the left as far as you can, bending at the hips.

3—Get on your knees; spread them as far apart as convenient, sway the body forward, backward, and then from side to side.

4—Bend forward while keeping the knees straight, and try to touch your toes with the fingers. Then raise the body some inches and let it fall forward by its own weight as far as it will go while your limbs remain in the standing position.

5—While standing erect, try to turn the upper part of the body from side to side without getting the limbs out of position.

6—Spread the legs as far apart as you conveniently can. Then sway the body from right to left, and vice versa.

[CONTINUED.]

A Little Talk to Little People.

TALK THE FIRST.

George and Lucy and Elsie and Walter, draw your chairs close so you can hear me without any trouble. Let us also invite all the other children to listen, for I have a wondrous story to tell you. It will not be like other stories. It will have no heroes nor villians, but it will be about yourself and God.

Suppose that it is now growing dark and evening is drawing near. The city is becoming more quiet, and the many voices of animals, birds and insects are hushed with the exception of a few. It is growing

quiet around us, and we ourselves are becoming quiet and restful. We sit out on the porch. The sun has gone down in the west, leaving only a faint afterglow low down on the horizon to show where it has set. In the east the round silver moon is rising, and one by one the stars are beginning to twinkle, as if they were being lighted by some unseen hand. But they have been lit all through the day. The sun's light, however, was so strong that we could not see the stars. They are so far away in space that we see them only as little specks. But in reality most of them are big suns like our sun, or even larger. Our earth is a planet which goes around the sun, from which it gets light and heat that men, animals and plants may live on its surface. We know that this earth supports many living creatures and plants, and many people think that some of the other planets which go around our sun are inhabited by races of animals and men.

Now we may safely conclude that the millions of other suns in this great universe have around them planets more or less like this earth and the others belonging to our sun, and that many of these planets are inhabited by innumerable beings. What a great thought this is! It makes these millions of worlds alive with beings and creatures. It makes us feel that we people on this earth are not the only ones of God's children. It makes us feel that we on this earth form only a small part of the vast kingdom of the Creator, and that there are billions and multitudes of other intelligences who form one great family of which God is the Father, as well as the Mother.

Now we come to the question, "Who, or What is God?" Let us clearly understand that the wisest of men have never been able to comprehend God. We can know only comparatively little of Him now, and this knowledge is always changing in degree and character. It would then be most foolish for any

man, woman, or set of people to affirm that what *they* think concerning God is the only true knowledge concerning Him.

All that is, is from or out of God. On this point most all men agree. Sometimes people will use the word Nature for God, and then they say that Nature made everything. But this is only calling God by another name. No matter what name we use, let it be remembered that no name can give us a clear idea of God, and to wrangle over the names we give our Creator and Source is most unprofitable.

In some prayer books, bibles and picture books God is represented as a man, or two men and a dove, or three men, as the case may be. This is most unfortunate, since it gives the impression to some children, old and young alike, that God is some being in form like ourselves. But it is reasonable to suppose that the Great Architect can not be limited in form like ourselves. How could a man, however powerful otherwise, build the starry hosts of space?

God is greater than any form. Since we cannot know all about God, we can only tell others *what we think* God is. The ignorant have many different opinions concerning Him, but we notice that the wiser people get, the more they come into agreement concerning their ideas of God.

Let us then state a few things which some of the wiser ones of God's children believe concerning Him. Some people may tell you that it makes no difference what we think about God, but this is erroneous. It makes a vast difference with us whether we hold some of the cruder conceptions concerning Him, or some of the more enlightened ones.

God is Spirit. Spirit has many qualities. It is substance as well as Force and Intelligence, that is, Spirit is the substance out of which all things are made, it is the Power that fashions this substance and the Intelligence that knows how to make things.

But Spirit is illimitable. It fills the whole universe. It is here as well as on the farthest sun that has ever been seen by the best telescope. All suns, comets and planets literally swim in this vast sea of Spirit as the fishes swim in the water, with this difference, that the fishes may swim in different directions, while the suns and planets move only in given orbits.

We cannot see Spirit. But we can not see many other things, like air, some gases and ether. But when the air is changed into liquid form, and the gas is lighted, then are we able to see them. So can we see only some of the things that are made out of Spirit. We cannot tell how things are made out of this Spirit substance, and if we could, you children might not understand. So we will leave this question out of our discussion.

What we want to remember is that there is only one Source from which or out of which everything visible or invisible comes. This great Source is what men call God. In His invisible state God is everywhere. His Spirit penetrates us as water penetrates the sponge. It goes through everything and is in everybody. It is the great link that binds the universe and all that is in it into one organic whole.

The universe, then, is a living, breathing thing. God is the soul of it, and the suns and planets with all that is on them are the atoms that compose God's body. Never mind the apparently great distance between the suns and planets and comets. Could we see well enough we would find that the atoms which compose what we call water for example, have spaces between each other, and that they move around each other, although we suppose that a quiet body of water is in an immovable condition.

Let us then remember that the substance out of which our bodies and everything else is fashioned is Spirit in a visible form, that the powers we possess

are powers which belong to Spirit or God, as well as whatever intelligence we possess. In other words, our bodies, forces and intelligences are from God, and are some of His attributes in manifestation, so that they become apparent to ourselves and others.

The scientists have established a rule or law that all effects are in the nature of their causes. God is our cause, we are an effect of that great cause. We came from or out of God, and we must therefore be in many respects like Him. Most socalled religious people loose sight of this fact, and they say we are essentially evil and not worthy of licking God's boots. This is altogether wrong. God is our father as well as our mother, and surely we may walk upright in the sight of our parents and we may try to become like them if they are noble and good.

Now, dear little brothers and sisters, you must remember a what follows. God is everywhere. He is in you, and you are a part of Him. He is always close to you and knows you. We cannot see his intelligence, but neither can we see the intelligence of men, except as it operates and produces tangible results in the world around us.

God is also love. He loves us all and never hates us. When we do wrong we may suffer, but it is only to warn us to cease doing wrong. When a mother punishes her child it is for the purpose of inducing it to do better in the future. The mother has the best interest of the child at heart, and her punishment is inspired by the desire to bring about that which is best for the child.

Just as children may speak to their parents, so may we speak to God. No one of us is too little or too bad for God to listen to. When I speak of God listening I am aware that I am using a figure of speech merely, because God has no ears as we have, but He is ever aware of our needs. When we speak to Him therefore it is not for the purpose of making Him ac-

quainted with our needs, but to set in operation the forces that will help us. We send out our thoughts, and these thoughts are forces which bring about certain results. The nature of these results is in the nature of our thoughts. It makes a difference then of *how* we pray or speak to God.

Now, dear children, before you go to sleep, before you rise in the morning, and as many times through the day as you can, think of God. Remember that He is within you and within all living creatures and things. You breathe into your lungs His substance in the form of air, you eat some of His substance in the form of food, and drink it in the liquid form, and through your desire to become as much like Him as you can, you inspire and manifest some of the higher and finer forces and qualities of God.

Try to see God in every body and thing. He greets you in the sun's rays, in the robin's song and in the blooming rose. He is in the wind and in the waves. The universe will become to you an intelligent living thing, and you will lose all fear. In the dark as well as in the light you will know that God is with you and that unseen forces protect you. This belief will be a demand for protection, and those forces or powers whose work it is to protect will be drawn to you.

Your courage will increase, the courage to do right and to do good. You will become successful in life, because through your belief you appeal to forces or qualities both in the universe and yourself that will become active in your behalf and bring about results in the nature of your belief. You see now that it makes a difference as to what we believe concerning God and ourselves, and in later talks this will become more apparent to you as we proceed. Just now we will stop, as you have enough to think about for a while and I see that George and Lucy and Elsie and Walter are getting tired and sleepy. So I will bid you good night.

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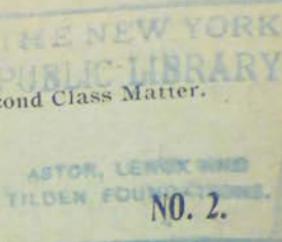
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